



Evangelical Lutheran

Worship

SYNODICAL INTRODUCTORY TEAM PRESENTATIONS

All designations of leadership (Pastor 1, Pastor 2, Lay person, Musician) are simply suggestions. There was an attempt to have some distinction between Pastor 1 (more theological), Pastor 2 (more liturgical/practical), and Lay Person (specifically about the role of the assembly or lay people in leadership). No such distinction was made with musicians since experience and expertise will vary greatly between synods. In some cases the suggested leader was simply to add variety of who was speaking. You will need to customize these designations, replacing labels with names, capitalizing on the strengths of your team members. The physical layout of each room in which you present may effect who says or leads what.

All hymns and songs are suggestions. Using the Hymns and Songs Categorized List, you may want to make substitutions that would be more helpful in your synod.

Sing & Pray

Musicians

#647 Glorious Things of You Are Spoken

This familiar text is now paired with a grand Welsh tune voted as one of Britain's ten favorite tunes in 2005.

#591 That Priceless Grace

This song from the oral tradition of the Lutheran church in Ghana was in This Far by Faith and was brought to North America by Pastor Emmanuel Grantson.

#862 Praise, Praise! You Are the Rock

Lutheran pastors Herbert Brokering and Rusty Edwards contribute a new text and tune.

#386/7 O Sons and Daughters, Let Us Sing

The rhythm is now set in a dance-like 6/8 meter, matching much ecumenical use.

#524 What Is This Place?

This is a Dutch hymn, very popular among Mennonite and Brethren traditions. Sing boldly and, if possible, in harmony.

Stand and sing

Pastor 2

Let us pray...

God of grace,

you have given us minds to know you,

hearts to love you,

and voices to sing your praise.

Fill us with your Spirit,

that we may celebrate your glory

and worship you in spirit and truth,

through Jesus Christ, our Savior and Lord. **Amen.**

Welcome and Introduction to “the day”

Coordinator

Invite them to sit

Welcome

Review schedule

Thanks local congregation

Identify restrooms, water fountains, and other local necessities

Foundations

(or show the DVD presentation from the Intro Kit)

Pastor 1

We gather today to begin exploring together our church's new book of worship,
Evangelical Lutheran Worship.

Whether your congregation decides to use this resource or not,
ELW serves as a window to the future –
a future of renewing worship
that will continue to unfold throughout the whole ELCA.

First, a word about what brought us here.

For the past five years,
“Renewing Worship” is how we have referred to a churchwide effort
to explore and address a growing need for resources
that will help us be responsive to the changing demands of ministry and
mission.

But the Renewing Worship project was about much more than resources.
It was about remembering that for Lutherans,
worship is at the heart of how we understand ourselves.

It was about recognizing that worship practices among Lutherans
reflect different patterns, different pieties,
different ethnic backgrounds and experiences.

And for the sake of mission,
it was about involving people from every corner of this church.
Thousands of people,
In conversations
In writing
In singing and creating
In responding and reviewing
And most of all...
in worship.

A primary goal of Renewing Worship was drawing as many people as possible
Into the process
Into the effort
Into the renewal of a conversation that has been happening among Lutherans
for as long as Lutherans have been around.

In Orlando, at the 2005 Churchwide Assembly,
among the many important things considered so carefully,
so thoroughly, so prayerfully . . .

Renewing Worship:

The project
The process
The participation that gave it shape
The listening to so many different perspectives
The responsiveness to both dreams and concerns
And the provision for extensive theological review.

Renewing Worship was strongly affirmed

And it is important to note
that surrounding those deliberations and the vote of affirmation
was the worship itself.

People from throughout this church gathered
To hear the Word read and proclaimed
To confess our sins and receive forgiveness
To pray and sing
To give thanks for the promises of baptism
To share the Lord's Supper
And to be sent out to share the good news. To serve.

That affirmation provided a roadmap for the future:

Inviting people from every congregation
into study and conversation about worship>

Conversation

About what it means to be drawn more deeply into God's saving story
About preaching that's biblical
About the ways images and movement, art and music,
might best surround and support our words.
And about what it means that by water and the word,
in baptism God frees us from sin and death
seals us with the Holy Spirit
and marks us with the cross of Christ forever.
And, like what happened with those disciples
who met a stranger on the road to Emmaus,
conversation about how Christ is made known to us
in the breaking of the bread.

It is hoped that in this dialogue
In small groups or large
With people like you or those who are different from you
Those you know or those you just met
In committees or around your kitchen table ---

It is hoped that we will discover anew
How we are connected one to another
in our own faith communities and beyond:
connected to believers throughout the world
connected to the saints who have gone before us
connected to the church that is yet to be

And to discover anew how, in Christ,
we are connected to a world full of need.

Connected and claimed.
Gathered and sent
To be disciples
Tellers of the story.
Witnesses to amazing grace.
Servants. Learners.
Active participants in God's own mission.

Imagine how our conversations might contribute to the renewing ---
Renewing of congregations
Renewing of ministries
Of relationships
Of life together ---

And then imagine how worship itself might be renewed.

Beyond style and taste
Beyond generations and cultures
Beyond distinctions that tempt us to separate people one from another
Almost everyone most desires
Worship that welcomes everyone who is hungry for God's grace
Worship that brings to expression the joys and the challenges
of the good news of Jesus Christ
Worship that is done faithfully and well.

The future of renewing our worship includes a churchwide effort
to provide resources ---

Recognizing the diversity of practice,
and the changing mission needs ---

New resources that will promote unity rather than uniformity

A family of worship resources that will continue to unfold

Developed collaboratively

Available in print, in electronic form, and on the internet

Providing options for congregations to meet particular needs.

Drawing on the wisdom and experience of people like you.

But first.

Now.

There is a new book.

Evangelical Lutheran Worship

Evangelical – reflecting our commitment to proclaim the good news.

Lutheran – true to a confessional and reforming identity

Contained in this new book (that you are holding):

Ten different settings of the liturgy,

providing variety and the opportunity

to be useful and enriching in most congregations ---

some new and some familiar.

A growing collection of hymns and songs

that honor the tradition and join our voices

with those from different cultures and backgrounds

All 150 psalms for singing

Expanded prayer resources

A service of healing

Luther's Small Catechism

and more.

Not to be all things to all people

Not to meet every need in every setting

But to provide a core

A grounded center

that presents the breadth of a living tradition

A common treasury

that reminds us that in Jesus Christ we are held together.

It is hoped that every congregation will take a serious look

at how *Evangelical Lutheran Worship* might serve your worship needs.

With the opportunity to use and shape new resources
With the invitation to be in conversation with one another
With the weekly gathering around the means of God's grace
The future of Renewing Worship is you and me
All of us together.

Experiencing.

Exploring.

Expecting God's promise to be kept:

The promise of God meeting us at the font,
in the Word proclaimed,
around the table of grace

The promise of being more deeply drawn into God's saving story.

Many of you,

leaders and others who worship in the congregations of our synod,
have been involved with Renewing Worship for these past five years.

We are grateful for the work you have done,
the feedback you have provided.

The work of thousands of individuals across this church and beyond
have shaped the new resources we explore today.

We are grateful and we are convinced that this church
and our shared commitment to God's mission will be strengthened.

This foundational introduction for our day together

is drawn directly from Bishop Hanson's comments
on the video presentation

that your congregation has already received

as part of the Introductory Kit for *Evangelical Lutheran Worship*.

During the final session today, we will briefly review with you
what helpful materials are available

In the Introductory Kit

Online

For purchase from Augsburg Fortress

As well as a glimpse into what is coming soon

The text of this introduction, along with other helpful resources,
is provided in that Introductory Kit

to help you share with your congregations
what you begin to experience today.

Whether your congregation decides

To take the plunge and invest in *ELW* pew editions and begin using it right away

Or to take your time to further explore the new resources before deciding

Or to use portions of these materials,

drawn from the electronic delivery possibilities,

and incorporate them with the faithful worship you already experience ---

Whatever path your congregation takes,

renewing worship is about ongoing renewal

in your own worshiping assembly.

And together, with you,

it is about renewal throughout this whole church.

Sing

Musicians

#529 Jesu, tawa pano / Jesus, We Are Gathered

This simple gathering song comes to us from the church in Africa.

Possibly, have them stand to repeat this a few times.

Then sit. Go directly to next session.

Exploring Holy Communion and Service of the Word

Pastor 2

Begin with a brief personal story about identity – knowing who we are.

We start with the centrality of Word and the sacraments—
God’s gift to the Church.

Augsburg Confession, article VII, says
“one holy Christian church ... is the assembly of all believers
among whom the Gospel is preached in its purity
and the holy sacraments are administered according to the Gospel.”

Our confessional heritage assumed
that weekly celebration of Holy Communion would be the norm.
Evidence from throughout the ELCA
suggests the increasing recovery of weekly celebration of communion.
ELW continues to encourage a principal service of Word and sacrament.

Therefore, the next portion of our time together
will be exploring the service of Holy Communion.

[Page 92; *small numbers in the front of the book*]

The shape of the communion service
gives a clear and concise overview of the basic pattern —
gathering, word, meal, sending —
with the elements accompanied by a brief description.

Bold type indicate the more essential things,
while the other elements support and reveal the rich shape of Christian worship.
The more essential or foundational elements are rooted in scripture,
the Lutheran confessions, and the practice of the early church.

Uniformity of practice is not the goal.
While the outline or “shape” provides the framework for flexibility,
it also honors a unity of purpose by identifying essential common elements.
The shape or the outline reminds us of the rhythm of worship.
God is at work and God’s people are responding.
And now we look at the service itself.

GATHERING

*Whenever a page or hymn/song number is provided,
you'll want to direct them to that place.*

[Page 94]

We begin with “gathering” —
a word that not only says what we do, but who we are.
Most of all it is a word about God and about what God does:
the Holy Spirit “calls, gathers, enlightens, and sanctifies” the church.
We aren’t just a collection of individuals
who come together in a common physical space,
but we, wildly diverse in personality, attitude, and need, are,
by that same Spirit, gathered and formed into the one body of Christ.

Different people, times, places, and circumstances
call for different forms of gathering.
ELW allows for considerable flexibility—
simple or elaborate, brief or extended,
with varied emphases, words, music, actions, structure
suited to a particular assembly and/or occasion.
Note the freedom in the language of the rubrics,
especially the words “may” and “or”.

An example is the first sentence below the heading Gathering:
“The service **MAY** begin with confession and forgiveness
OR thanksgiving for baptism.”

CONFESSION AND FORGIVENESS

In addition to providing the historic and familiar option of opening,
“In the name of the Father, and of the Son and of the Holy Spirit,”
ELW provides other options as well, not as replacements,
but in an effort to enhance the way that we think about the Triune God.

So, on page 94 you will see that Confession and Forgiveness **may** begin with
“Blessed be the holy Trinity, one God,
who forgives all our sin,
whose mercy endures forever.”

Such options draw primarily on the images and language of scripture.

Confession and Forgiveness brings us into the presence of God
with an honest recognition of the reality of human sin and brokenness.
Together we hear God’s promise and declaration of forgiveness.

THANKSGIVING FOR BAPTISM

[Page 97]

Baptism is the place of entry into the Christian community.
So, we **may** choose to gather giving thanks for God's mercy in baptism.
Our thanksgiving can be followed by a visible and tangible sign
such as touching the water in the font or being sprinkled with water.
Words are important; nonverbal elements communicate powerfully as well.
Human experience is more than what we hear or say.

Lay person

ELW is intentional about its use of the word "assembly."
We are the people of God, assembled around Word and sacrament.
This assembly may be in a congregation,
or it may be within another worshiping community,
such as a campus ministry, youth gathering, a seminary, or a retirement center.

Although, the whole assembly has primary responsibility
for "doing" the worship, numerous leadership roles are clearly defined.

The presiding minister is a person
ordained to the ministry of Word and sacrament.
The presiding minister has primary oversight for what happens in worship,
with some very specific responsibilities,
but never overshadowing the work of other ministers and the whole assembly.

Assisting ministers are usually Lay person people
who assist the entire assembly to "do" our work.
Pay attention to the times
that the assisting minister has a specific responsibility.
It is always on behalf of the assembly
or encouraging the assembly to do something.
"Go in peace. Do something!" is the most obvious example.
An assisting minister may also assist the presiding minister.

Assisting ministers should also be understood in a broader sense. Imagine all the people who work, often behind the scenes, in order to make the liturgy happen: musicians, those who read scripture, the altar guild, those who clean, those who care for the nursery, even those who provide for fellowship as our liturgy continues into our daily lives as the baptized people of God. All assisting ministers help others to do their job well.

You'll notice that these roles are no longer designated in the pew book by small Ps, As, and Cs. These shorthand symbols were often misunderstood and could feel like "code language" to some visitors. Instead, *ELW* follows a more common practice which allows for greater local flexibility by simply indicating parts to be sung or spoken by the assembly in bold type, by providing direction given in italics (which we often call rubrics), or with a simple designation.

Larger canticles, such as "Glory to God" and "This Is the Feast" appear in regular type face just like the hymns. Some musical settings allow for the alternate singing of verses, perhaps between men, and women and children. These kind of decisions are made locally with your unique assembly. It is the responsibility of worship planners and leaders to communicate clearly to worshipers about the various possibilities.

GATHERING SONG

Musician

[Page 98]

Among Lutherans, music often plays an important role in gathering us together and giving us a common identity.

We have inherited the foundational texts of our liturgy, and they are reshaped with each generation. This process happens not only within our own congregations or denomination, but much of it happens with the whole church. As has been true in previous Lutheran resources, all the musical settings of the Holy Communion liturgy carry the same texts. However, within each setting are many options and a great amount of flexibility.

In *ELW*, flexibility is especially noticeable in the gathering song. Note again the **may** rubrics on page 98.

“The time of gathering song may be brief or extended, and may include one or more of the following: hymns, psalms; a Kyrie; a canticle of praise.”

You will notice that there are many possibilities for gathering music: The inherited pattern of Kyrie, and “Glory to God;” the canticle from Revelation that *LBW* introduced, “This Is the Feast,” and/or other hymns or songs.

Those who plan worship using music in more global or popular styles may find new expressions and combinations of songs.

In some smaller settings and on a few particular occasions, there may be no music at all.

Notice the rubric,
“During this time, the presiding minister and the assembly greet each other.”

All worship planners will need to carefully determine the pattern of gathering that is right for their assemblies and communicate that clearly.

Musician

In order to minimize flipping pages,
we will sing portions of the music from Setting One as we proceed now.
Later in our schedule, we will sing Setting Two
and examples from the other settings and service music.

An assisting minister, someone up front, from the choir,
or from within the assembly, may sing the petitions of this litany.
The congregation responds with the parts in bold.

Sing Kyrie

Especially in Advent or Lent, the Kyrie may stand alone.
At other times, it may be followed by another canticle,
or one of these canticles may be sung by itself.
Normally, the entire assembly is encouraged to sing the entire canticle.
Especially when learning a new setting, though,
you may decide to have a choir or cantor sing major portions,
teaching just a bit at a time.

[Page 99]

(You're good singers!) Let's all sing the entire canticle, "Glory to God."

*If they're ever seeming lethargic, have them stand,
being careful not to frustrate them with too much standing and sitting.*

Sing Glory to God

“This Is the Feast” has a refrain built right into its structure.
Liturgical pieces in this form
make it easy to divide verses among men and women
or assign some to the choir
or some other alternation that works in your place, especially when teaching.
For now, let’s all sing the refrains,
and have men sing verse 1; women sing verse 2; and everyone on 3.

*Or some other alternation that works for your particular assembly.
If they’re not singing strongly, have them all sing everything.
If time is short, verse two may be omitted.*

Sing This Is the Feast

Remember the rubric mentioned earlier.
Other songs or combinations of songs may form the gathering.
Perhaps, if you plan worship in a more contemporary setting,
a carefully planned medley of refrains or praise songs will work.

Whatever is sung, gathering songs are best
when they surround and support people who come to worship
with different frames of reference and different emotions,
moving each individual into the communal experience
and purpose of the worship.
Gathering songs should welcome the assembly
to the mercy of the triune God
and not simply to our individual needs or desires.

Planning for the gathering song
should consider the season of the year or the specific themes of the day.
A manual for musicians, to help them make these and many decisions
in various settings, is planned for publication in the near future.

Evangelical Lutheran Worship provides ten musical settings of Holy Communion, most with gathering song groupings that include Kyrie, “Glory to God,” and “This Is the Feast.” In addition, the Service of the Word provides another set of options. The service music section also includes individual possibilities. The diverse musical styles represented by these numerous options allow for greater diversity among our congregations.

Whether most of the people in our assemblies share an ethnic identity or if our assembly is broadly diverse, we encourage an ever-widening repertoire of diverse song. The incarnation is heard as a more astounding reality when we sing songs that connect us to the many people and places of the world that are also claimed and blessed by God.

Setting One (which we are singing now) is a newly published setting comprised of movements by Robert Buckley Farlee, Thomas Pavlechko, and Mark Mummert. The accompaniments were composed primarily for organ, but work very well with piano and other instruments.

Setting Two, by Marty Haugen, is a revision of Provisional Setting B from *Renewing Worship: Holy Communion*. It was composed to be led by a pianist, but also works well with organ.

The other musical settings come from a variety of sources, including *Lutheran Book of Worship*, our church’s African American and Spanish-language worship books and contemporary song collection. As already mentioned, we will get a chance to sing portions of all the repertoire a bit later.

PRAYER OF THE DAY

Pastor 2

As mentioned earlier, the greeting (“The grace of our Lord Jesus Christ...”) may be included at any natural place within the Gathering. For example, it may follow a hymn prior to a Kyrie or Canticle or it may follow all singing and immediately precede the Prayer of the Day.

The Prayer of the Day is a kind of keynote prayer which helps frame the approach to the day. This prayer marks a turn or hinge in the service. The Prayer of the Day is usually prayed by the presiding minister, either spoken or sung. As the presiding minister prays on behalf of all who are gathered, the assembly offers its assent with “Amen.”

ELW includes a three-year cycle of prayers that corresponds to the three-year Revised Common Lectionary, contributing to greater consistency in worship. The texts for the prayers of the day are in the Propers section. You can explore those prayers further on your own or with others from your congregation.

Musician

If desired, this presider’s prayer could be chanted with a simple tone. We won’t take time to teach how to do that now, but the spirit of flexibility present in *ELW* encourages assemblies that chant, as well as assemblies that want to explore the possibility, to do so. This is just one more example of how adaptation is important, even necessary, in any local context.

If the prayer is chanted and a greeting precedes it, the greeting should be chanted as well. You’ll notice that no particular music is given for that. However, try this . . .

*Presenter sing
and encourage the assembly response*



The grace of our Lord Jesus Christ,
the love of God, and the
communion of the Holy Spirit be with you all. **And al - so with you.**

If you desire, it can happen that simply.

Within all the options given for the Gathering,
the historic core is still there.
If your assembly desires flexibility
or more contemporary possibilities,
that is available as well.

WORD

READINGS

Lay person

When Christians gather to worship, we read the Bible.

The use of the Revised Common Lectionary
serves the unity of the Church,
allows for the hearing of the breadth of the Scriptures,
and opens up the evangelical meaning of the church year.
The cycle of readings for the Church's year are also in the Propers section.

Evangelical Lutheran Worship expands and deepens
the connections of worship to the Biblical riches of the lectionary, with:
a three-year cycle of prayers;
a three-year cycle of biblical gospel acclamations; and
daily readings linked to the Sunday readings.

The public reading of scripture
when God's people are gathered
is an important task.
This is a valuable opportunity, especially for Lay person people,
to share in the leadership.
The Gospel is usually read by the preacher.

This important task deserves careful preparation.
Readers who speak clearly and project well are essential to the assembly
as they receive the Word.

Although readings may be introduced in a variety of ways, to simply say, “A reading from Romans,” is both helpful and sufficient in its clear simplicity when introducing a reading from scripture.

Readings are best concluded with an announcement or reminder that these words are scriptural or “from God.”

ELW recommends either

“The Word of the Lord,” or

“Word of God, word of life.”

Either would be followed by the same assembly response,

“Thanks be to God.”

PSALM

Musician

The reading of scripture is surrounded by song.

This pattern of proclaiming the Word

is as ancient as the synagogue worship of the Jewish people.

Christians have inherited the practice

of publicly reciting the appointed biblical texts

and responding to the recitation with singing.

This “read, sing, read, sing” sequence continues in the present time:

we respond to the first reading with the singing of a psalm.

After the second reading,

we stand to greet the Gospel and sing an acclamation.

Retaining this sequence will help all assemblies

fall into a rhythm of proclamation.

The collection of psalms in *ELW*

is a revision and expansion of the collection that appeared in *LBW*.

This version seeks to resonate with the sung character of the psalms while honoring the language and meaning of the Hebrew poetry.

Psalm tones are included in the pew edition,

and the appointed refrains for each Sunday and festival,

are also in the Propers section mentioned earlier.

All 150 psalms are included.

We will consider psalm singing in more detail

when we explore the Daily Prayer services.

GOSPEL ACCLAMATION

Musician

After the second reading, the assembly stands and sings to welcome and honor the living Christ who is among us. *ELW* gives the gospel acclamation greater prominence as one of the chief acclamations in the liturgy.

Let's try this.

On page 102 following the Alleluias, you'll notice that the general text is in place, set to a simple tone. This can all be sung by the entire assembly.

Sing Alleluia . . .
Lord to whom . . .
Alleluia . . .

So that more scripture is heard and so that there is a greater continuity between readings, biblical verses appointed for each day and festival are intended to be sung at this point. These texts are printed in the Leader's and Accompaniment editions. They are pointed just like the psalms, so they will work with any setting.

If printed out each Sunday, the assembly could learn to sing these texts that change weekly. Most easy, however, would be for a cantor, choir, or band to sing it, surrounded by the assembly's Alleluias. These scriptural texts for particular days in the Church Year are included in the Leader's Edition.

Let's try it again with the biblical text for Epiphany. The assembly will sing the Alleluias and the verse will be sung by a cantor.

Sing (all) Alleluia
(cantor) We observed his star¹ in the East,
and have come to¹ pay him homage.
(all) Alleluia

GOSPEL

Pastor 1

A portion of one of the four Gospels is read,
retelling the stories of Jesus Christ, the one whose name we bear.
We surround this proclamation with accent marks:

“Glory to you, O Lord.”
“Praise to you, O Christ.”

SERMON

The Gospel leads directly to preaching.
Preaching is important to Lutherans.
Preaching participates in the creating and transforming word of God,
and remains essential to the life of the church.
It is at the heart of what Luther considered the first of two peaks
or high points of the service.

Lutheran preaching is biblical,
and consistently proclaims Jesus Christ crucified and risen
and coming into our midst.

The Holy Spirit works through preaching,
forming and empowering people
to carry out the mission of God in our daily lives.

While other persons sometimes preach,
the called pastor of a congregation has responsibility for this preaching.

The craft of preaching involves continually developing
the tools of human communication to convey the message of divine grace.

Those who preach respect all members of the assembly ---
that is, all generations within the assembly ---
by preaching the word clearly.

While *ELW* does not specify a location for a children's sermon or children's time, if this is part of your worship, it is important to remember that the point is to enhance the proclamation of the good news. It is also important to remember that children should be included in the whole of worship.

HYMN OF THE DAY

Musician

The assembly participates in proclaiming and responding to the Word of God with a common voice. One of the uniquely Lutheran elements in the service is the Hymn of the Day. This particular hymn must be chosen carefully in relation to the season or day, the readings, and the preaching. It carries theological weight unlike any other music in the liturgy.

Let us stand and sing a hymn that could function in this way.

[Number 637]

This text by Pastor Susan Briehl grew out of the intercessions she crafted for the funeral liturgy of Rev. Paul Nelson, former ELCA director for worship. The grand tune was composed by Pastor Robert Buckely Farlee.
(If time is short, sing only a stanza or two.)

Sing Holy God, Holy and Glorious

*After singing, this is a good time to give them a short break.
Gather them together, again, singing something simple sung earlier, like
#529 Jesu, tawa pano / Jesus, We Are Gathered*

CREED

[Page 104]

Pastor 2

A creed is a statement of faith of the whole church.
The ecumenical creeds used in worship
confess the faith of the church through the ages and around the world.

The slightly revised wording of the Apostles' and Nicene creeds in *ELW* reflects the work of the English Language Liturgical Consultation, an international ecumenical group, including the ELCA, whose primary purpose is to provide ecumenically accepted texts for those who use English in their worship. The limited changes reflected in *ELW* are a response to continuing developments in the English language as well as greater clarity and accuracy in translating the original.

This isn't the first time some of us
have had to learn new language for the creeds.
There were changes from the *Service Book and Hymnal* to *LBW*.
And now, again, from *LBW* to *ELW*.
The language of faith continues to evolve.

The main difference in the Nicene Creed
comes midway through the second article:
“was incarnate of the Holy Spirit and the virgin Mary
and became truly human.”

A second difference, more likely to be seen rather than heard,
is the addition of a footnote in the third article following:
“who proceeds from the Father and the Son,” *
explaining that the words “and the Son” are a later addition to the creed.

Another difference are the pronouns used throughout the third article:
“**who** with the Father . . . **who** has spoken through the prophets.”

The following differences will be noticed in the Apostles' Creed.

In the second article:

“Jesus Christ, **God's** only Son”

“who was conceived by the Holy Spirit”

“He descended to the dead”

You'll notice that the more familiar, “descended into hell” is included as a footnote.

While learning these versions, it will be important to alert people to the changes and use the same version consistently, such as in Sunday School and confirmation. Consider announcing verbally and/or printing in the worship folder, something simple, like:

“As we learn this revised translation, please be alert to the changes.” Just being aware that something is new can minimize frustration.

Let's (stand and) and confess together the Apostles' Creed.

(Pastor) With the whole church, let us confess our faith.
(speak together) **I believe in God . . .**

All sit

PRAYERS OF INTERCESSION

Lay person

The prayers of intercession really are the prayers of the assembly;
written by a Lay person assisting minister
on behalf of all the people gathered

When using prepared prayers from a resource like Sundays and Seasons,
the assisting minister may edit them to reflect the context of the local assembly.
Care should be taken to keep the prayers communal in character and spirit.

Members of the assembly may be invited
to offer petitions and thanksgivings individually.

[page 105]

ELW suggests a model for preparation, encouraging that the prayers
reflect the wideness of God's mercy for the whole world—

for the church universal, its ministry and the mission of the Gospel;

for the well-being of creation,

for peace and justice in the world, the nations

and those in authority, the community;

for the poor, oppressed, sick, bereaved, lonely;

for all who suffer in body, mind, or spirit;

for the congregation and special concerns.

Additional prayers may come from the assembly

Finally, we may give thanks for the faithful departed.

ELW provides for varied endings to prayer petitions.

You see three possibilities near the top of page 106.

Please respond to these conclusions:

Lord in your mercy, **hear our prayer.**

...let us pray. **Have mercy, O God.**

Hear us, O God. **Your mercy is great.**

Other possible conclusions and forms of intercessions
may be carefully crafted locally.

Musician

The prayers may also be sung –
some of you may know the litany in *LBW* Evening Prayer –
or the prayers can be spoken with a sung response.

Sing #180 The Spirit Intercedes for Us

A refrain like this can be repeated quietly
as prayers are spoken by an assisting minister,
or it can be sung once between petitions.
There are many possibilities yet to be discovered.

PEACE

Pastor 2

“The peace of Christ be with you always”
*Encourage the response: “**And also with you.**”*

This gift of peace is not just any peace,
but the very peace with which Jesus greets his disciples
following the resurrection.

Under the heading “Peace,”
the rubric suggests that as people exchange the peace
they may say “Peace be with you” or similar words
as a reminder that this is something more than a “good morning” or “hello.”

MEAL

OFFERING

Lay person

The collection of material goods for the church's mission is a sign of the giving of our whole selves in grateful response for all God's gifts.

During the offering, an assisting minister usually sets the table. Again, it is done on behalf of the whole assembly. As the assembly then prepares to "come to the banquet," we are reminded that God's mission includes "setting the table" for the poor and the hungry and for all who may feel excluded.

Musician

You'll notice that no specific music is provided at the offering. Rather, there is a rubric (page 106 bottom) that says:

"Assembly song or other music may accompany or follow the gathering of the offering."

The intent here is to acknowledge the wide variety of practice in our church. Many choirs or bands offer music at this time. It may or may not be necessary to sing anything more. Perhaps instead of, or in addition to, an ensemble or solo piece, a hymn or song could be sung.

Ideally, the text of anything sung at this point will focus on either the offering of ourselves to God (there are many options in the stewardship section of the hymns and songs) or the gift of God's grace to be received in the sacrament to follow. The season, the day, the assembly, and the musicians available are all factors in making an appropriate selection.

Another factor is what is happening at this time. Some congregations have an elaborate procession and ceremony at this point. A longer hymn might then be appropriate. For many, this is a simple moment of moving a few steps to the altar table. A single stanza, if anything at all, may be appropriate.

Let's sing a possibility.
One of the classic texts for this moment in the liturgy,
from Psalm 51, is "Create in Me."
That text will still be available in several diverse musical settings.
Let's sing a setting by James Capers in a Gospel style.

[#185] (*In the Service Music section; numbered with the hymns.*)

Sing Create in Me

As mentioned, another possibility is to sing a hymn or selected stanza.

[#490, stanza 2]

Imagine how this text would work during the season of Advent
as an assembly prepares for Holy Communion.

Sing Let All Mortal Flesh Keep Silence – stanza two

For many, this is a new way of thinking and planning.
So this will be an area to be carefully addressed
in the musician's manual mentioned earlier.

[Page 107]

Pastor 2

While an offering prayer of thanks is appropriate,
because of its nearness to the Great Thanksgiving, it is not required.
When used, offering prayers in *ELW*
are intended to be led by an assisting minister on behalf of the assembly,
building on this important role of worship leadership.
Three prayers are given on page 107,
with more options, including prayers for specific seasons.

GREAT THANKSGIVING

Pastor 2

The proclamation of the Word of God
and the celebration of the Lord's Supper – are connected.
Luther called these the two “high points” in a service of Holy Communion.

An ordained minister presides in the service of Holy Communion,
as a reminder that this celebration
is not the possession of a particular community of faith,
but a sacrament of the whole Church.

Musician

The classic dialogue begins the Great Thanksgiving.

Sing The Lord be with you . . . (at least the first phrases)

Although this can be spoken,
it appears with the simple melody that has accompanied this text for centuries. The
melody itself communicates to many worshipers around the world.
You will notice that the same melody is used for this dialogue in all settings.
This has been done both for historic reasons
and to make it more easily singable for presiding ministers.
This, of course, does not preclude a presider, who may be an excellent singer,
chanting additional, perhaps more challenging, options.

Musician

The proper prefaces for specific seasons of the church year
(It is indeed right . . .)
are in the leader's and accompaniment editions
and also set, consistently, to the same melody.

Let's sing the assembly's portions of the Great Thanksgiving from Setting One.

[Page 108]

Sing Holy, holy, holy

[Page 109]

Sing Christ has died...

Sing Amen.

Remember the Gospel Acclamation we sang earlier?
You'll notice, in both this setting and Setting Two,
that the melodies for the Gospel Acclamation
and this music are very similar.

Using similar music at the two "peaks" of the liturgy
helps the worshiper make the connection between Word and sacrament.
It is also helpful to recognize the similarities when teaching new music.

Pastor 2

The Great Thanksgiving begins with the dialogue between the presiding minister and the assembly. It includes the singing of the “Holy, holy, holy” and concludes with the Lord’s Prayer.

ELW reflects two practices among Lutherans, providing for the simple proclamation of the Words of Institution within the Great Thanksgiving and for the praying of a thanksgiving or eucharistic prayer that includes the Words of Institution. Both practices are part of one common tradition that begins with the dialogue and concludes with the Lord’s Prayer.

A wider variety of thanksgivings at the table (known by some as eucharistic prayers) are included in *Evangelical Lutheran Worship*.

[Pages 108 – 111]

Three prayers appear “in place” in the pew edition of *ELW*. Others are in the Prayer for Worship section of *ELW*. All of these appear in place in the leader’s edition.

Options are clearly indicated by a red Roman numeral. You’ll see that prayer one begins directly below “Holy, holy, holy” and continues on the next page.

Option two (Words of Institution alone) continues directly after “Holy, holy, holy” and concludes with the direction to continue with the Lord’s Prayer.

Options three and four (for specific seasons) are each on one page following.

A brief announcement or note in a worship folder can direct the assembly to the option being used, especially if that option includes an assembly response. Worship planners need to prepare carefully when putting musical settings together with specific prayers so that there is no confusion about what the assembly says or sings. Again, this is the sort of thing to be addressed in manuals that are being developed.

As in *Lutheran Book of Worship*, both versions of the Lord's Prayer appear in *Evangelical Lutheran Worship*.

COMMUNION

Musician

[Page 112]

Following a brief invitation to communion ---
“Taste and see that the Lord is Good” OR
“Come to the banquet for all is now ready” ---
“Lamb of God” may be sung, as the bread is broken.
Other appropriate music may follow during communion.

The rubrics are flexible at this point, allowing for a variety of practice. The season, the day, the assembly, and the communion procedures in your unique architecture are all factors in making good local decisions for music during communion.

Sing Lamb of God

Pastor 2

Practices of distributing and receiving Holy Communion vary from place to place.

Whether kneeling or standing together
or coming forward in a continuous procession,
the meal itself reflects the unity of the Body of Christ.

[Page 113]

After all have communed,
the presiding minister **may** offer a table blessing.
Some consider this to be unnecessary
having received the blessing of the sacrament before
or the blessing on the entire assembly to follow shortly.
Others consider it a meaningful, uniquely Lutheran, option.
You'll notice the rubric in the middle of page 113.
Where desired, appropriate texts are in the Leader's edition.

Musician

Another uniquely Lutheran contribution to the liturgy
is to sing the song of Simeon ("Now, Lord, you let your servant go in peace")
at the end of communion.

Again, notice the flexibility of the rubric.

"The assembly **may** sing the following **or another suitable song.**"

This canticle, or another song,
may be sung in a variety of places at the end of communion
or as part of the Sending.

Sing Now, Lord, you let your servant go in peace

Other musical settings of this text are available,
including a simple chant version
that appears in the service of Night Prayer.
We'll explore some of these settings later.

Lay person

[Page 114]

The prayer after communion, led by the assisting minister,
is another transitional moment
giving thanks for the gifts of the meal
and asking God to send us in mission for the life of the world.

SENDING

Lay person

The Sending brings our worship full circle.
We have been gathered, in all our diversity,
and shaped into a community, one body.
Now we are sent into the world,
into daily baptismal living,
for the sake of God's own mission.
We are sent, always to gather again.

As with the gathering,
the Sending is flexible.
We who are gathered have shared in the gifts of God's grace.
It may include the sending of communion ministers
to bring the sacrament to those who are absent.
It may also be a time of brief announcements
related to our mission in the world.
This is also an appropriate place
for the Affirmation of Christian Vocation.
Many important events in the life of a congregation
may be affirmed and remembered during the Sending.
However, the Sending is likely to be fairly brief
so as not to delay the sense of mission.

BLESSING

Lay person

The options for the presiding minister's proclamation of God's blessing include traditional forms, as well as providing for an expanded use of scriptural language or images from scripture.

Three options are provided, two at the bottom of page 114 and an expanded possibility at the top of 115.

SENDING SONG

A sending song may be sung.

In many places, singing is a natural and customary part of the Sending.

DISMISSAL

Finally, the assisting minister sends the assembly into mission. Fed and nourished by Jesus' body and blood, the assembly is sent to continue their participation in God's mission

[Page 115]

Look at the examples under "Dismissal."

The sending sentences are more varied than before.

And there is a cadence – a rhythm – that signals to the congregation the time for a robust response of "Thanks be to God."

While similar words might be used for sending, these were selected with great care and attention to the nature of the mission we share.

"Serve the Lord" is very familiar.

"Share the good news" recalls the great commission.

"Remember the poor" reflects the admonition from Galatians, and

"Christ is with you" is a powerful reminder that we are not alone.

Will you boldly affirm your mission?
(proceed immediately and rhythmically)

Go in peace. Share the good news. **Thanks be to God.**
Go in peace. Remember the poor. **Thanks be to God.**
Go in peace. Serve the Lord. **Thanks be to God.**
Go in peace. Christ is with you. **Thanks be to God.**

Musician

That's a lot to take in.
However, in this part of our schedule
we still want to take a brief look at the Service of the Word.
Before moving on, let's stand to stretch and sing another new song.

[#683]

Sing The Numberless Gifts of God's Mercies
From the pen of the text-writer of "Children of the Heavenly Father,"
Carolina Sandell Berg, in a translation by Gracia Grindal.

After singing, all may sit, and continue . . .

SERVICE OF THE WORD

Pastor 1

[Page 210]

The Service of the Word provides an option for the primary weekly worship of the assembly on those occasions when the meal of Holy Communion is not celebrated or at other times and occasions when a service centered in the word of God is desired or needed.

ELW presumes that The Service of the Word will be led by a pastor, normally the pastor of the congregation. On those occasions when a pastor is not present, a lay person might be authorized to preach and to lead this service.

The Service of the Word shares in common many elements of the service of Holy Communion.

The Gathering and Word sections are identical to those sections in Holy Communion, and much of the music provided can be used interchangeably between services.

Musician

The service music in the Service of the Word may be familiar to many. It was brought forward to *ELW* from *With One Voice*.

Let's sing some examples of this music.

[Page 213 ff]

A cantor will sing the Greek, and the assembly sings the responses in bold type. Notice that the cantor could sing in English, if preferred.

Sing Kyrie

Sing Glory to God

Because of the length of this canticle and its repetitive structure, you may wish to sing just a portion, as time dictates.

As time allows, you may wish to sing the Gospel Acclamations as well.

[Page 219]

A Canticle of Thanksgiving follows the offering.

Notice again the rubric "or another appropriate song."

Whenever substitutions are made,

be certain to consider the role that the music is playing personing in the service.

"Appropriate" or "suitable" are very important words!

Sing Salvation belongs to our God.

Again, because of the length of this canticle and its repetitive structure, you may wish to sing just a portion, as time dictates.

However, the section on page 220 is most important

in demonstrating the "appropriateness" of this canticle:

"and blessed is the one whose name is the Word of God."

Pastor 1

[Page 220]

The distinctive part of this Service of the Word is the provision for giving thanks for the word.

There is a fuller thanksgiving that includes a response by the assembly, as well as a simpler option.

As with much of the music, the rubric here also includes, “or another appropriate prayer.”

Again, worship planners who choose to provide an alternate prayer need to prepare carefully and consider the function of this prayer in the service.

General intercessions were prayed earlier in the service.

This is a time focusing specifically on thanksgiving for God’s Word.

This thanksgiving ends with the Lord’s Prayer

and the service concludes with a Sending, just as in Holy Communion.

Musician

This concludes our quick exploration of Holy Communion and the Service of the Word.

In this short time together, we are barely able to scratch the surface of all the possibilities we have yet to discover.

These patterns, prayers, and songs will only become real as you continue the exploration in your congregations and shape them locally for your unique assemblies.

Let’s end this session by standing to sing.

[#546]

Sing To Be Your Presence

Delores Dufner’s text, set to a strong English tune, helps us recognize our mission to be evangelists to the world.

Exploring Liturgical Music

Musicians

Draw them back together by singing.

[#167]

Sing Now the Feast and Celebration
(Perhaps stand to sing; then sit)

In this 45 minutes, we will explore more of the liturgical music that is available for the service of Holy Communion. We've just sung a piece from the Service Music section where there is a wide variety of individual selections in varying styles and by various composers. This section is for the more adventurous congregations. We will not have time to sing much from this section. The riches included here will be discovered over the coming years.

Most will probably begin with one of the complete musical settings. We have already sampled all the music in Setting One. Now we will get a taste of Setting Two. As mentioned earlier, it was composed by Marty Haugen. Some of your congregations may have learned Provisional Setting B from the Renewing Worship materials. Based on feedback from people just like you from across the church, Marty went back to the setting and made some significant changes.

[Page 120]

Like Setting One, the assembly sings the responses in bold type.

Sing Kyrie

[Page 121]

These settings of the canticles, “Glory to God” and “This Is the Feast” both include a refrain, which makes it easy to teach.

At first, you can have a soloist or the choir sing the verses.

All the assembly needs to learn is the refrain.

As it becomes familiar, the assembly can sing the whole thing.

Sing Glory to God

Sing This Is the Feast

[Page 124-125]

The Gospel Acclamation works just like the one in the first setting.

There is the possibility of singing a verse of scripture appointed for the day, or the general text is in place.

Let’s sing it using the text, “Lord, to whom shall we go.”

Don’t forget to repeat the Alleluias after the verse.

Sing Gospel Acclamation

A verse that can be used without Alleluias throughout Lent is also provided.

Sing Lenten Gospel Acclamation

[Page 130-131]

Sing Holy, holy, holy

Sing Christ has died

Sing Amen

[Page 135]

Sing Lamb of God

Sing Now, Lord, you let your servant

Beginning early in the Renewing Worship process,
there was a significant effort to discover one common melody
for singing the foundational portions of Holy Communion.
With the help of many congregations that took up this challenge
by testing the approach,
we discovered that it would be common texts that could unite us
even when singing a wide variety of musical styles.

Many people are amazed – even bewildered –
that there are 10 settings of Holy Communion,
in addition to all the possibilities in the Service Music section.
Others are thrilled!

It is likely, and probably wise, that most congregations
will only learn a few settings of the liturgy.
With historic texts that are repeated week after week,
year after year,
century after century,
the purpose of the music is to carry the text,
not to distract from it.

Determining how many settings to learn
and which ones will work best in your setting
will be a critical decision for each congregation.

Now let's look at the remaining settings.
We will not sing Settings Three and Four.
They are both brought forward from *Lutheran Book of Worship*.
Our time is short and most of you know these settings.
However, their presence is very important.
These settings have widespread use across our congregations
and may continue to serve you well, especially as you learn new music.

[Page 156]

Setting Five, a chant setting, is also brought forward from *LBW*. Although not as widely known as the others, it is dearly loved and sung regularly in many congregation of this church. As a counter-balance to an increasingly high-tech and complex world, there is a renewed interest in chant, especially among young people. This setting is definitely worth checking out again. There is one addition to notice.

[Page 159]

As an alternative to the chant setting of “Glory to God,” a hymn paraphrase of that canticle is provided. It was used by Martin Luther in his German Mass. If sung like a Renaissance dance, it can be lots of fun today.

Sing All Glory Be to God on High (*Probably just one stanza.*)

[Page 165]

Setting Six includes music brought forward from *This Far by Faith*, our church’s African American worship book. Since most of this music is in a Gospel style, leading it may be a challenge for some people. On the other hand, it may be just the variety you’re looking for.

[Page 167]

Sing Glory to God (*Probably just sing refrain – verse – refrain*)

[Page 169]

Sing This Is the Feast (*Probably just sing refrain – verse – refrain*)
Notice that the refrain is always sung twice.

[Page 173]

Sing Holy, holy, holy

By now you have noticed that Settings 3 – 10 do not take up as many pages!
This presentation is really driven by the music and does not include all of the spoken texts which can be found on other pages or printed in a worship folder. This new format made it possible to include more settings, reflecting more of our church's diversity. It will require careful attention to detail in planning and communication in leading and teaching.

[Page 175]

Setting Seven includes music brought forward from *Libro de Liturgia y Cántico*, our church's Spanish language worship book. You'll notice that both English and Spanish are included for all sung texts. Trying at least a little Spanish encourages all assemblies to experience the unity and some of the diversity of the church.

This setting of "Glory to God" is just a portion of the complete text and can be repeated numerous times.

[Page 176-177]

Sing Gloria, gloria, gloria
*Determine how far to push them to try Spanish.
This might be a good time to have them stand and move.*

[Page 179]

The Gospel Acclamation is particular easy since the languages are the same!

Sing ¡Aleluya!

[Page 182]

The “Lamb of God” is by ELCA pastor Victor Jortack, and sings beautifully in both languages.

Sing Cordero de Dios

[Page 184]

Setting Eight includes music from a variety of composers, all in contemporary musical styles.

The Kyrie comes from Dakota Road, a Lutheran band in South Dakota.

The music for the verses appear in the Accompaniment Edition and are best sung by a soloist or band.

For now, let’s sing the refrain.

Sing Kyrie (refrain)

[Page 185]

“Glory to God” is newly-composed by Dennis Friesen-Carper.

Let’s sing the refrain several times.

Sing Glory to God (refrain—verse—refrain)

[Page 187]

Some of you may be able to reach back into your memory to recall this setting of “This Is the Feast” by John Ylvisaker.

Again, let’s just sing the refrain.

Sing This Is the Feast (refrain—verse—refrain)

We don’t have time to sing it all.

This setting is included on one of the audio discs in your Introductory Kit that you received in September.

For congregations with a contemporary worship service, perhaps led by a band rather than piano or organ, this setting could prove to be valuable.

[Page 193]

Setting Nine is by Joel Martinson and was composed for the Renewing Worship provisional volumes. While it may challenge singers more than other settings in *ELW*, many congregations learned to love it during the trial-use time.

[Page 198]

The Gospel Acclamation is set up just like others we sang earlier with a tone for the proper verse or a general text. When you introduce it be sure the downbeat is clear, so we all start together on beat two. For now, let's just sing the Alleluia refrain.

Sing Alleluia (refrain)

[Page 200]

“Holy, holy, holy,” with the high E on the last line, is one of the more challenging pieces in *ELW*. However, a challenge can be good, and is often the most enduring.

Sing Holy, holy, holy
This might be a good time to have them stand.

[Page 203]

Setting Ten provides music that may be more accessible for many congregations. All the liturgical texts are paraphrases in simple metric form and set to familiar hymn tunes.

[Page 204]

Sing Glory Be to God (stanza 1)

[Page 207]

Sing Holy, holy, holy

This set may also be particularly useful for services like funerals and weddings. Let's close this session with one more piece from the Service Music section.

[#205, *hymn numbering*]

This is by ELCA pastor James Capers. Stand to sing.

Sing Thankful Hearts and Voices Raise

Exploring Hymns and Songs

Musicians

For the next half hour, we will explore a sampling of the hymns and songs in *ELW*. Included on the discs you received in the *ELW* Introductory Kit is a text file that includes a categorized and annotated list of hymns and songs. Although our time is limited, we'll try to sing one or two examples from each portion of the list. As we do this together, we will explain a little something about what to notice in each particular song. Other examples from the list are being sung throughout our time together.

As you explore *ELW* you are likely to notice that the diversity of our church's repertoire of hymns and songs has grown tremendously in recent decades. This is exciting for many people and terrifying for some, especially music leaders who have been trained classically and aren't sure about how to lead some of these newer styles. As mentioned earlier, a musician's handbook is in development and should be a big help for musicians.

#253 He Came Down
From This Far By Faith.

#486 *Nuestro Padre nos invita*/God Extends an Invitation
From Libro de Liturgia y Cántico.

Another challenge with this more diverse repertoire is terminology. The terms "hymn" and "song" are used interchangeably in *ELW*. Still another word is sometimes used: "canticle." This term is usually reserved for texts from biblical sources, other than psalms, or some specific texts from the early Church. Therefore, you may have noticed that the term "Canticle of Praise" in the Holy Communion service, is used with the texts "Glory to God" and "This Is the Feast," both with their roots in scriptural texts.

No doubt you have noticed that many of the hymns and songs appear with harmonies that can be sung. In the pew edition, some melodies appear with just the melody line. This occurs when the tune is meant to be sung in unison, such as chant or some early German chorales. It also occurs with some contemporary songs, where accompaniments are often very complicated and confusing to many worshipers, particularly those who aren't musically trained. The keyboard edition has complete accompaniments. Additional volumes, like a guitar edition, are forthcoming.

Again, watch the clock to determine how much of each to sing.

#755 Jesus Savior, Pilot Me

Many tunes are now set to standard harmonies to encourage singing in parts.

#453 Baptized and Set Free

From Worship and Praise.

#769 If You But Trust in God to Guide You

This beloved chorale text has been renewed to accentuate God's presence in the face of trials and sadness.

#864/5 Praise, My Soul, the God of Heaven

This revision of the beloved paraphrase of Psalm 103 by Lutheran theologian Walter Bouman preserves the poetic flow of the text. Like other hymns that are well-known in a variety of versions, this hymn includes an alternate text to allow for diversity of expression.

#272 Lo, How a Rose

This hymn text returns to some previous versions of the stanzas that are beloved by English-speaking Christians around the world.

#343 My Song Is Love Unknown

This text has been altered to reflect our participation in the suffering and death of Jesus.

#368 With High Delight

The rhythm has changed slightly to match what is commonly sung in other denominations.

#828 Alleluia! Voices Raise

A challenging new tune by Richard Hillert (composer of LBW Holy Communion Setting One) to an historic George Wither text.

Stand to sing, then proceed with next session.

Exploring Holy Baptism, Lent and the Three Days, Life Passages, Daily Prayer, and Psalmody

HOLY BAPTISM

Pastor 1

Now we will proceed with a brief overview of the other services in *ELW*.

Please remember that, in our limited time together today, we're only beginning the process of discovery that will continue for years.

Include a personal story about baptism or life passages.

[Page 226]

Once again the pattern for worship is outlined, with each element accompanied by a brief description.

Most of what appears in the *ELW* service for Holy Baptism will be familiar. Some changes serve to underscore the unitary character of the service used for the baptism of people of all ages.

Changes to note, include:

[Page 228]

An address to candidates who are able to answer for themselves and a specific address to sponsors is included.

[Page 229]

There is the option of a three-fold renunciation to parallel the three-fold confession of faith.

There is the option for the assembly to join in the renunciation in the same way we all join in the Creed.

[Page 230]

One prayer of thanksgiving at the font is provided in place. Other options are available in the Prayers for Worship section and in the Leader's edition.

Following guidance of *The Use of the Means of Grace*, there is a recognition of the possibility to use generous amounts of water, even immersion.

There is the possibility for the assembly to sing an acclamation immediately following the baptism or at the end of the rite as the people gathered at the font return to their seats.

[Page 231]

The meaning of baptism may come to rich expression with additional signs, such as the giving of a baptismal garment as a sign that we are clothed with Christ, or the gift of a lighted candle with the charge to "let your light so shine."

The same language of welcome ("We welcome you into the body of Christ...") works whether one or more persons are baptized.

Within the service of Holy Communion, baptism normally follows the hymn of the day. Baptism may also occur during the gathering, especially with the baptism of infants, as a sign of being newly joined to the local assembly and to the church. Normally, you wouldn't include both a Baptism and a Thanksgiving for Baptism during the Gathering, in the same service.

In keeping with Luther's suggestion of daily baptismal remembrance, the service of Morning Prayer includes the possibility for a Thanksgiving for Baptism. You'll see this in a few minutes as we look at Morning Prayer.

For Lutherans, baptism is both a once-in-a-lifetime event and an ongoing way of life.

In addition to baptizing and being baptized, we give thanks for baptism and return to baptism and remember baptism. Thus, in addition to the service for Holy Baptism, *ELW* includes a rite associated with pre-baptismal formation in the faith, services for the periodic affirmation of baptismal faith, and rites for confessions and forgiveness, a sign of our return to baptism.

WELCOME TO BAPTISM

Pastor 2

[Page 232]

Baptism includes instruction and nurture in the faith for a life of discipleship. When infants and young children are baptized, the parents and sponsors receive instruction, and the children are taught throughout their development. Adults and older children receive instruction and formation for faith and ministry in the world both prior to baptism (a period that may be called the catechumenate or discipleship training) and following baptism.

In *ELW*, Welcome to Baptism is a simplified form of existing materials. It may be used with those who are beginning a public relationship with a Christian congregation as they enter into a time of questioning and exploration. It is for infants and young children (who may be brought by parents and sponsors) as well as for adults and older children. This public welcome enables members of the congregation to support those preparing for baptism with prayer and conversation.

AFFIRMATION OF BAPTISM

Pastor 2

[Page 234]

Affirmation of Baptism may be used at many times in the life of a baptized Christian.

It is especially appropriate as part of a process of formation in faith in youth or adulthood (confirmation), at times of reception or restoration into membership in a congregation, or at times of significant life passages.

Affirmation of Baptism helps people navigate such transitional times in the confidence of their baptismal identity.

The order may be used by the whole assembly.

It's especially appropriate on Baptism of Our Lord, Pentecost, All Saints, significant occasions in life of a congregation such as an anniversary, or at the Easter Vigil if there is no baptism.

Within the Sunday liturgy, Affirmation normally follows the hymn of the day.

CORPORATE CONFESSION and FORGIVENESS

Pastor 1

[Page 238]

Confession and Forgiveness is one of several ways by which God's people in worship may participate in the lifelong gift of baptism.

Corporate Confession and Forgiveness may be used on penitential days or as part of the regular schedule of the congregation.

Whether honoring a congregation's tradition of gathering for a service of confession sometime prior to Sunday morning (for instance, on a Saturday night) or marking a tone of reconciliation within a community that had been experiencing conflict, the service for Corporate Confession and Forgiveness is a helpful resource.

Corporate Confession and Forgiveness includes the option of a direct word of absolution to the individual with the laying on of hands.

[Page 241]

After the presiding minister has addressed the assembly with a declaration of forgiveness, the same minister (and perhaps other ministers if needed) might be positioned at a station or stations where people can come forward for an individual word of forgiveness.

[Page 242]

The sending sentence, "Go in peace. Christ has made you free," reflects what we believe happens in forgiveness. The assembly responds, "Thanks be to God."

INDIVIDUAL CONFESSION and FORGIVENESS

Pastor 1

[Page 243]

Confessing our sin involves a continuing return to our baptism where our sinful self is drowned and dies.

The order for individual confession and forgiveness may be used in conjunction with pastoral care, such as to conclude a counseling session.

Pastoral sensitivity will determine whether or not to use a book in a one-on-one situation. Actually using the book serves as a reminder that this is the whole church at work.

There is a confidential nature to this order, in keeping with the discipline and practice of the Lutheran church.

Musician

Throughout the services we are now exploring, you may have noticed several places where it says, “An acclamation may be sung.”

The service music section of *ELW* includes several acclamations that may be used in various ways within these rites.

For example, immediately following a baptism, or in the Welcome to Baptism rite as the candidate is marked with the cross of Christ, an assembly may sing something appropriate.

[#209]

Sing “Blessed Be God, the Source of All Life”

Or following an Affirmation of Baptism, the rubrics suggest: “A hymn, song, or psalm may be sung....”

Numerous possibilities are available.

Architecture, the size of the assembly, the ceremony used . . .

. . . these are all factors that would be part of determining how and when these acclamations or other appropriate music may be used.

[#213]

Sing “You Belong to Christ”

This may be a good time for a quick stretch break.

Ask them to stand to sing

and then give them a few minutes before proceeding.

Perhaps, draw them back by repeating the same acclamation they were just singing.

LENT AND THE THREE DAYS

Pastor 2

Every time the Christian assembly gathers,
the life, death, and resurrection of Jesus is celebrated.
However, at the heart of the Christian year
are three very important days,
with three unique liturgies,
which are so connected that they may be thought of as one continuous liturgy.
The ancient patterns and texts for
Maundy Thursday, Good Friday, and the Vigil of Easter
continue to be rediscovered by Lutherans
and other Christians around the world.

ELW is the first of our worship books
to include these services in the pew edition.
These may look and sound very different in some parts of the church.

In some instances, additional materials will be needed to support what is here.
Still, their presence in the “people’s book”
reflects the importance and centrality of these services.

In addition to the Three Days,
the unique portions of the services for Ash Wednesday
and Sunday of the Passion (Palm Sunday) are also included.

We do not have adequate time to explore these services together.
For now, please note that they are included on pages 247–270.
Further resources and future events are being planned
to help worship planners creatively enact these important rites in their setting.

LIFE PASSAGES

HEALING

Pastor 2

The Christian assembly surrounds people at times of celebration and of need, proclaiming the good news in the context of particular circumstances.

[Page 276]

In its ministry of healing, the church offers and celebrates such gifts as: God's presence with strength and comfort in time of suffering, God's promise of wholeness and peace, and God's love embodied in the community of faith.

The order for healing follows the hymn of the day after the assembly's worship begins with Gathering and Word. In other words, as presented in *ELW*, this is not a stand-alone service.

Lutherans approach the ministry of healing with confidence, trusting in the restorative and reconciling power of God's grace and mercy.

The laying on of hands and, where desired, the anointing with oil may accompany prayer in the service as signs of healing.

When the service of healing is part of the celebration of Holy Communion, gathering at the table is separate from coming forward for the laying on of hands, which takes place prior to the meal.

FUNERAL

Pastor 2

[Page 279]

Proclamation of the good news of Christ's death and resurrection is central to every gathering of the Christian assembly.

At the time of death, worship leaders bear the burden and the privilege of drawing the attention of all who are gathered to the promises of God's grace and mercy.

In the rubrics or notes, any reference to the coffin also refers to a vessel in which ashes are kept.

The use of a pall is a helpful sign of the baptismal promise that we are clothed in Christ in death as in life.

Showing care not to overshadow the proclamation of God's word, remembrance and expression of thanksgiving for the life of the deceased may take place after the prayer of the day or before the commendation.

Holy Communion may be celebrated at a funeral, demonstrating that God gives us a foretaste of the feast to come.

MARRIAGE

Pastor 2

[Page 286]

When compared to earlier versions, the marriage service in *ELW* includes more texts that are held in common and widely used among many Christian churches. The service also encourages more assembly participation.

The Holy Spirit gathers us in worship, surrounding the declarations and promises with the promises of God.

Holy Communion – God’s marriage feast for all those joined to Christ – may be celebrated as part of the marriage service.

Musicians

The service music section also contains some acclamations for possible use with these services.

For example, during the laying on of hands and anointing at a healing service, an appropriate refrain may be repeated.

[#218]

Sing You Anoint My Head

[#219]

Sing Healer of Boundless Compassion

At a funeral, there is the possibility of a brief acclamation being sung as the ministers and family gather at the coffin following the commendation.

[#222]

Sing Into Paradise May the Angels Lead You

[#223]

Sing All of Us Go Down to the Dust

Often, these services vary greatly from a usual Sunday morning. The assembly may not be the regular crowd and may be unfamiliar with the music or not used to singing. You may not have the regular choir or other musicians present. However, a brief refrain, easily learned, may be exactly the right thing for such an assembly. Flexibility and creativity will be needed to use these acclamations effectively.

DAILY PRAYER

Musician

The two critical hinges of daily life, sunrise and sunset, are the times when Christians throughout the ages, like the Jewish people before them, gather in homes or places of worship to pray, sing Psalms, hear scripture and reflect in silence.

The services of Morning Prayer (Matins) and Evening Prayer (Vespers) embody prayer at these times of the day.

Night Prayer (Compline) is also part of this pattern of daily prayer.

It is a simple, quiet service which is held at the very end of the day.

Different from Sunday worship, which follows the four-fold pattern of Gathering, Word, Meal and Sending, these daily prayer services are used for more devotional times of prayer.

Many Lutherans use Morning or Evening Prayer

for those times when they meet outside Sunday morning worship, often mid-week during Lent or Advent.

Consider the possibility of using part or all of these ancient prayers to open or close a weekly Bible study, a staff meeting, a neighborhood gathering hosted by the congregation, or a committee meeting.

It is especially fitting for a choir or worship committee to learn to lead and sing these prayers well,

even to use portions of them as they gather on a weekly or monthly basis.

Lay and ordained leadership are both appropriate options for the Daily Prayer services.

MORNING PRAYER (Matins)

Musician

[Page 298 & 299]

Morning Prayer offers praise for new life – a celebration of the resurrection. It begins with a choice of two introductory verses and continues with the singing of Psalms. Psalm 95 has traditionally been sung at this time. Psalms 63, 67 and 100 are now included as appropriate choices. However, Psalm 95 remains what is in place in a setting by Carolyn Jennings.

[Pages 300 – 301]

It's a big, challenging text. However, notice that there is a refrain throughout, so that all the assembly really needs to learn, at least at first, is the refrain, with the verses sung by a leader, soloist, or choir.

Sing Come, Let Us Sing to the Lord
*Determine if it is best for this group to sing it all or just the refrain.
Depending on time, you may need to sing only a portion.*

Other additional psalm settings are included in the service music section.

[#225]

Sing Come, Ring Out Your Joy

More complete psalm collections and daily prayer resources are planned for publication in the near future. This will give many options to communities who use these services regularly.

Lay person

Silence is increasingly important in a time when so much of life is busy or noisy. It is suggested that each Psalm is followed by a time of silence and may also be concluded with a psalm prayer. The psalm prayers are included in the Leader's edition.

An additional assembly song may follow the psalmody – something appropriate for the time of day or season.

One or more scripture readings follow the Psalms. These are also followed by silence. In addition to reading from scripture, other readings may be included here, as well as personal reflection or witness, group conversation, or another form of interpretation, such as music or art.

ELW is the first denominational worship book to include the Revised Common Lectionary Daily Readings, newly published by the Consultation for Common Texts. The Daily Readings flow from and then back into the Sundays readings and may be particularly helpful for assemblies that make use of the daily prayer services.

Musician

After the readings and silence, there is a brief response that can be sung or spoken. Two options are provided.

The assembly then stands to sing the Gospel Canticle from Zechariah (“Blessed be the God of Israel”).

The biblical canticles are a part of our rich legacy as Lutherans. Committing some of them to memory is a wonderful way to pray the scripture, as well as a fulfillment of our mandate to sing to the Lord and make a joyful noise!

[Page 303]

This setting is by Mark Mummert.
Notice the possible ways to sing it.
The assembly may sing just the refrain
with verses chanted by a choir or leader.
The verses may be sung in harmony,
or in unison with the harmony provided by a keyboard.
Be sure to communicate clearly – to your local assembly –
how you will be singing it.

Sing In the tender compassion
Again, determine how it is best to sing with this group and tell them.

Another setting, by Anne Krentz Organ,
is also included in the Service Music section.
The canticle from the early church, “We Praise You, God” (Te Deum)
is an appropriate option at this time, especially in festival times.
Two settings of this classic text are included in the service music section.
There are also several hymn paraphrases of all these canticles
included within the hymn and song collection.

Lay person

The Gospel Canticle is followed by a time of prayer.

[Page 304]

One form of prayer is provided, although other forms could certainly be used depending on the nature of the assembly.

You'll notice the ellipses throughout the prayer, indicating a time for silence or additional prayers. Ample time for worshipers to add their own prayers, silently or aloud, should be included. There are several options for a concluding prayer, including Luther's Morning Prayer. The service may conclude with the Lord's Prayer, either sung or spoken, and the final blessing. A final hymn may be sung, and a greeting of peace may be shared by all.

There are two optional endings for Morning Prayer, both with a baptismal emphasis.

[Page 307] Thanksgiving for Baptism

[Page 308] Thanksgiving for Baptism (Paschal Blessing)

When used, these options follow the Lord's Prayer and may include the singing of the Te Deum or another hymn or canticle related to baptism. As is true with all the prayer services in *ELW*, the greeting of peace may be shared at the conclusion.

EVENING PRAYER

Musician

Evening Prayer celebrates the light of Christ come into our world.

[Page 309]

This service begins with a dialogue, which is usually sung, focusing on the light of Christ.

This dialogue may begin in the dark and may accompany the procession of large candle.

There are two sets of general texts, as well as seasonal options, for the opening dialogue.

You'll notice that the first set of texts is set to a simple melody. The others are pointed so that they can be sung to the same tone.

Sing *General* God is our light.... (using the same tone as above)

[Page 310]

A Hymn of Light may then be sung, or you may proceed directly to the psalms.

You will notice that there is no designated Hymn of Light in place.

Rather, appropriate texts, set to a variety of musical styles, are available in the service music and hymns & songs sections.

The text of the Thanksgiving for Light

is set to a tone similar to the one that was in *LBW*.

As is true with any texts like them set to music, they may be spoken instead.

Again, there are alternate texts in the Prayers for Worship section for those who desire more variety or other choices.

As in Morning Prayer, there is a choice of psalms, the most traditional being Psalm 141.

You will notice a small change from *LBW* near the end.

It is now designated for everyone to sing from “Glory to the Father” to the end.

Psalm 121 or others may also be sung.

Each Psalm is followed by a significant silence,
which allows worshippers to meditate, rest, and reflect.

If desired, a psalm prayer may be prayed after the time of silence.

Again, these prayers are in the Leader’s Edition.

After the psalms, an appropriate hymn or song may be sung,
followed by readings from scripture.

At the very bottom of the page,
you’ll notice an enriched rubric that gives numerous possibilities
for reflection on the reading of scripture:

other readings

artistic interpretation

guided conversation

and/or other teaching

just as in Morning Prayer.

Silence follows each reading.

Again, allow enough time for the reading to enter the hearts of the hearers.

As in Morning Prayer, after the readings and silence,
there is a brief response that can be sung or spoken.

Two options are provided.

Musician

[Pages 314]

The assembly then stands to sing the Gospel Canticle of Mary, “My soul proclaims the greatness of the Lord.” One musical setting, by Russell Schulz, is in place. Others are available in the service music section, as well as hymn paraphrase versions.

Notice that the verses may be sung by a leader or by the entire assembly.

Sing My soul proclaims the greatness . . .
Again, determine how to sing this with this group and tell them.

[Page 316]

Prayer follows the Gospel Canticle. Although other forms may be used, the litany appears in place. It may be sung or spoken. The music provided is the harmonized version from *LBW*.

[Page 317]

For those familiar with the service in *LBW*, you’ll notice that the “Alleluia” response has been changed to minimize confusion.

Sing Several petitions of the Litany.

Several prayers are provided to conclude the litany, including Luther’s Evening Prayer, followed by the Lord’s Prayer and Blessing. Again, a greeting of peace may be shared by all.

NIGHT PRAYER

Lay person

Night Prayer (also known as Compline) brings the day to a quiet close. Although this service could be spoken, the traditional, unaccompanied chant gives Night Prayer a distinct flavor from the other services. This is due to the simple, quiet musical style as well as to the penitential nature of the prayer.

There is a renewed interest in contemplative prayer, especially among young people. Night Prayer is a simple and beautiful bridge from ancient prayer forms to a contemporary longing for peace and connection with God.

[Page 320]

After gathering in silence, the service begins with an opening dialogue. You'll notice that there are two options. For those familiar with this service in *LBW*, you may also notice that the chant melodies used at the beginning now match those at the end of the service, minimizing confusion (although, there will be those who need to relearn this opening).

After the dialog, a night hymn may be sung. All Praise to Thee, My God, This Night is traditional at this point, but another night hymn may be sung. There are numerous options in the hymn and song collection.

Confession and forgiveness follows. Again, there are two options.

[Page 322]

As in the other daily prayer services, the singing of psalms is a key component. Numerous psalms are suggested, each followed by a time of silence and, if desired, a psalm prayer. A hymn or song appropriate to the season or time of day may be sung. By now, you recognize this common pattern from the other prayer services.

A selection of brief scripture readings follow, concluded with an extended period of silence, and a dialogue response using Luke's version of Jesus' last words: "Into your hands I commend my spirit."

Musician

[Page 324]

At the close of the day, the Gospel Canticle is Simeon's song, (the Nunc Dimittis), "Now, Lord, you let your servant go in peace." You'll remember that this canticle is also a uniquely Lutheran option for the end of Holy Communion.

The setting in Night Prayer has been simplified from the version in *LBW*. The Gospel Canticle has been moved to the same position in the service as in Morning & Evening Prayer.

Six beautiful collects are provided for praying after the Gospel Canticle. The leader may choose one or pray as many as desired. They are followed by the Lord's Prayer, sung or spoken, and the final blessing. Again, there are two options. Either of the two options may be followed by a greeting of peace.

RESPONSIVE PRAYER

Musician

[Page 328]

Just a quick note about responsive prayer. The two versions of this brief prayer service have been integrated in a way that may be more useful, clearly noting the options related to time of day or occasion. Responsive Prayer can be done simply as is or elaborated with scripture and song. It is an excellent resource for family devotions, opening and closing meetings, sending people at the end of a conference, and many other possibilities.

PSALMODY

Musician

Since the singing of psalms is an important part of the daily prayer liturgies, we'll take a brief look at them at this point.

You will notice that the numbering of the Service Music section, followed by Hymns, picks up where the psalms leave off. The last psalm is #150 and the service music continues with #151. This is a reminder that the version of the psalms included in *ELW* is for singing.

From their origin, the psalms were intended to be sung. Certainly the meaning of the text can be communicated when spoken, but the quality of this ancient poetry is inherently musical. Therefore, the psalms in *ELW* are pointed for singing by a cantor, choir, or assembly, much as they were in *LBW*. There are, however, a few differences.

[Pages 335-336]

Music leaders can read these two pages on their own for more extensive help on leading psalm singing. Chanting the psalms is actually easier to do than it is to explain.

The system for singing remains the same as *LBW*: a singer stays on one pitch, singing the text naturally until the "point" (in *ELW*, a superscript vertical bar), then you move on to the next pitches.

You should always reach an accented syllable on the last note. It is hoped that these small vertical bars (rather than accent marks) will help minimize poorly placed accents, which will result in better proclamation of the text.

Another helpful hint to getting the accents right is to sing through to the end of the phrase. Often, the tendency is to slow down at the "point." This can cause accent problems. Singers may feel the natural accents in different places. However they are placed, it is important that the text is proclaimed naturally.

[Page 336; middle of the page]

*Sing the example for them, being certain to accent “Lord”, rather than “all.”
The second phrase is an example of when the accented syllable
does match up with the moving note.*

A challenge for good proclamation
is that the syllable at which you change pitches
is not necessarily an accented syllable.
ELW is attempting to minimize this challenge
by including tones that do not go up, then immediately down.
There are also more tones with an upward melodic direction.

[Page 337-338]

ELW includes 11 single tones and 5 double tones.
Any psalm can be sung to any tone.
Care should be taken, however,
to match the text with a tone of appropriate mood.

As mentioned earlier, the weekly texts for Gospel Acclamations
(found in the Leader’s edition)
are pointed using this same system
and can be used with the tones provided with specific musical settings.

Of course, this is just the tip of the iceberg on singing psalms.
This is another topic that will be addressed in more detail
in forthcoming resources.

Give them a short break to stretch.

Sing #661 I Love To Tell the Story
*An example of a hymn text that restores some archaic phrases
to what is in many people’s memory.*

Sing robustly to wake them up.

Overview

ELW Introductory Kit

Current and future resources

Ongoing renewal of worship in the ELCA

You will need to determine how best to use this brief time in your synodical events. The three items below need to be touch on, at least briefly. However, you may choose to have a time for questions or conversation. Please always conclude with point #3 below.

1. Overview of ELW Introductory Kit

At the time that this script was prepared, the content of the Introductory Kit was not finalized. You will receive a copy of the Introductory Kit in September. Review the contents carefully, especially the text files disc, and encourage its use in the congregations of your synod.

2. An overview of current and future resources.

The text file disc in the introductory kit will include a print summary of resources available and those planned for the near future to support the use of ELW and for further renewal. You will need to determine, for your events, how much of this you need to review orally to be helpful. Please notice the disclaimer that is at the very top: "Beyond October 2006, all resource descriptions and dates listed are tentative."

3. *Always conclude with these words about the ongoing renewal of worship in the ELCA.*

Pastor 1

When it comes to the mission of the church,
the landscape keeps changing.
This presents new opportunities and requires ongoing renewal.
The challenge is to discover and renew ways
of praying and singing that witness to our connection through Christ,
while honoring valued things
that might be unique to a particular culture or community of faith.

At its best, renewal unfolds in lots of ways:
It takes place in conversations
within local worshiping communities and throughout the church.
It takes advantage of present and emerging technologies.
And it always remembers that our shared motivation
is a commitment to God's own mission.

Many congregations are looking for ways to enrich or renew their worship.
Hopefully, you've discovered that in *Evangelical Lutheran Worship*
communities of faith will find much of what they are looking for.
But having a new book is not sufficient
for meeting the needs of all congregations.

The Evangelical Lutheran Church in America
will continue to develop and share
new and renewed ideas and materials for worship.
The hope is that the expanding family of resources
that will surround and support *Evangelical Lutheran Worship*
will be responsive to diverse worship practices,
will reflect flexibility in design and variety in the means of delivery,
and will always demonstrate that we hold certain things in common.
People like you are essential to the process of identifying needs
and working together to make things happen.

So what does that mean?

It means that if you haven't already used the study guide,
With the Whole Church in your congregation or with people you know,
use it to shape some intentional conversations about worship.
Share your ideas with one another,
in your conference or in your synod.
Learn from one another and be open to challenge as well as to affirmation.
Visit the ELCA worship Website,
look for links to other interesting sites
as well as for ways to connect across the church,
and sign up on that site to be an e-mail recipient
of the ELCA's forthcoming worship newsletter.

And look again at *The Use of the Means of Grace*.
Remember how we trust that certain things are central.
Then be creative, imaginative, and intentional
about helping one another renew our worship,
together discovering ways to be drawn more deeply into God's own mission.

Sing *Choose a hymn or song that will be a positive closing for your people.*

Prayer

Grant, O Lord Jesus,
that the ears which have heard the voice of your songs
may be closed to the voice of dispute;
that the eyes which have seen your great love
may also behold your blessed hope;
that the tongues which have sung your praise
may speak the truth in love;
that the feet which have walked in your courts
may walk in the region of light;
and that the bodies which have received your living body
may be restored in newness of life.
Glory to you for your inexpressible gift;
for you live and reign with the Father and the Holy Spirit,
one God, now and forever.

Amen.